

G|SCORE

An Institute for Civil Services

IAS TOPPER'S

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MUKUND SINGH CHAHAR

**AIR - 273
(CSE 2022)**

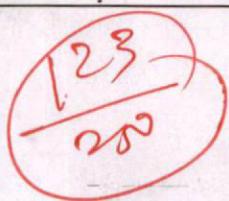
HISTORY OPTIONAL



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HISTORY

Time Allowed: 3 Hrs.**Max. Marks: 250**

Instructions to Candidate

- Please read each of the following instructions carefully before attempting questions
- There are Five questions, printed in ENGLISH.
- Candidate has to attempt all the Five questions.
- All the Questions are compulsory
- The number of marks carried by a question/part is indicated against it.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the answer book must be clearly struck off.

Name Mukund Singh chahar

Mobile No. _____

Date _____

Signature _____

1. Invigilator's Signature _____

2. Invigilator's Signature _____

REMARKS**GS SCORE**

2010-11-22 10:20 AM

CF 2010-11-22

1. Identify the following places marked on the map supplied to you and write a short note of about 30 words on each of them in your Question-cum-Answer Booklet. Locational hints for each of the places marked on the map are given below seriatim. ($2.5 \times 20 = 50$ Marks)

- (i) Paleolithic site Utneel
- (ii) Paleolithic Factory site
- (iii) Neolithic site Ahar
- (iv) Early and Mature Harappan site Ropar, Bawali
- (v) Chalcolithic site Torwe
- (vi) Site of Coin hoard
- (vii) Ancient Administration Centre Pataliputra.
- (viii) Ancient Political Headquarter Atranjikhera
- (ix) Ancient Temple site Kausambi
- (x) Pre and Proto Historic sites Kalibangan
- (xi) Ancient Capital City Patali.
- (xii) Place of Shaiva Temple Somnath
- (xiii) World Heritage Centre of Temple complex Badami / Aihole
- (xiv) An Inscriptional site Aihole
- (xv) Place of Jain Temple Dilwara
- (xvi) Buddhist Monastery Sanchi
- (xvii) Ancient Temple Complex
- (xviii) PGW Site Kausambi
- (xix) Temple Complex dedicated to Shiva Kandari Mahadeo.
- (xx) Ancient Education Centre Taxila

Remarks

i) Utsoor:

- situated in present day Andhra Pradesh.
- Quartzite tools such as core, burins, flakes.
- Hunting-gathering economy.
- continuity with mesolithic period.

ii) Hallur:

- (1)
- in present day Karnataka.
 - Stone tool factory, quartzite tools.
 - Hunting tools found.
 - Evidence of animal bones with cut marks.

iii) Ahar:

- near Ahar river, Rajasthan.
- continuity with chalcolithic period.
- House made of stone, wattle & daub.
- Important copper implements such as flat axes found.
- Centre of Ahar-Gilund chalcolithic culture, known for black & red ware with white linear designs.

iv) Rakhigarhi:

- (2)
- in present day Haryana.
 - Black and red ware pottery.
 - Presence of fire altars.

Remarks

i) Almora :

~~BB~~

- important craft centre, 2-tier division,
- well structured drainage,
- Houses made of burnt bricks.

v) Jarwe :

- in ~~present day~~ Maharashtra
- At the centre of Jarwe chalcolithic culture
(other cities: Daimabad)
- Copper tools such as axes, rings found.
- Houses made of wattle & daub, mud.

vi) Uratnagar :

- in ~~present day~~ Rajasthan
- important site for Buddhism
- Stupa of Ashokan times
- Ashokan rock edict also found.

vii) Pataliputra :

- 13 → capital city of Magadha Mahayangada, in present day Bihar.

Remarks

- surrounded by five rivers, called "jaladwiga".
- Northern trade route "Uttarapatha" went through it.

iii) Atravikrama:

- In present day Uttar Pradesh.
- Important Painted Grey ware site, Northern Black polished ware also found at later stages.

ix) Tigawa:

- in present day Madhya Pradesh.
- Vishnu temple belonging to Gupta age.
- Made of brick, in Nagara style.

x) Kalibangan:

- (12) → Important Harappan site in Rajasthan.
- named after "bangles" found at the excavation site.
 - presence of fire altars.
 - Important craft centre, terracotta toys, steatite seals found.

Remarks

xi) Pataliputra :

- Capital city of Mauryan empire
- Megasthenes mentions it in "Indica" and tells that it was administered by 6 committees.
- Also known as "jaladurgā", due to being surrounded by rivers.

xii) Somnath temple :

- ① in present day Gujarat.
- Dedicated to Shiva, was looted by Mahmood Ghazi in Medieval times.
- Known in ancient times for its riches of gold, also a present day tourist attraction.

xiii) Badami - Aihole :

- A world heritage site known for its temple complex built during the Chalukyan period.
- Served as the capital of Chalukyas.
- Built in hybrid Chalukyan style, in sandstone, carved intricately.

Remarks

xv) Aihole :

- contains ~~in~~scription written by Ravikirti, court poet of Pulakesin.
- Mentions defeat of Harshavardhan at hands of Pulakesin, also mentions other military conquests.
- belongs to Chalukyan period, in Karnataka.

xvi) Dilwara :

- (10)
- A Jain temple in Mount Abu, Rajasthan.
 - Made of white marble, at hilly terrain and provides a scenic view of nearby valley.
 - Built during the Solanki period.

xvii) Sanchi

- (14)
- In Sanchi, near Ropar District, Madhya Pradesh.
 - Known for Sanchi Stupa built during Ashoka's reign.
 - Later addition of stone railings during Sunga period.

Remarks

xviii) Kausambi:

- In present day U.P.
- A painted grey ware site, continuity with NBPW.
- important capital during Mahajanapada period.

xix) Khajurao :- → in Bundelkhand, M.P.

- Khajurao temple complex has a temple dedicated to Shiva called "Kandariya Mahadeo".
- World famous world heritage site, depicts peak of Nagara style temple architecture.
- Built during 10th - 12th century, made of sandstone.

xx) Taxila:

- in present day Pakistan, Baluchistan province.
- Important education centre of Buddhism.
- Multiple personalities such as Kautilya, Acharya, Kavishka associated with it.
- Known for education in all fields such as science, astronomy, administration, warfare.

Remarks

Remarks

2. (a) "Buddhist texts in India give an alternative perspective to see ancient Indian society". With respect to the above given statement, evaluate Buddhist texts as source of Indian history, which is far better than the Brahminical texts. (20 Marks)
- (b) To what extent you agree that Neolithic transition was a 'lateral' change in contrast to the idea of 'vertical' change. (10 Marks)
- (c) "Harappan civilisation is not only about uniformity but also about differences". Critically examine. (20 Marks)

a) Literary sources are a key method to retrace ancient Indian history. Buddhist texts are perhaps the most important among them due to their ability to provide a unique & comprehensive analysis.

good
anso

EVALUATION OF BUDDHIST TEXTS :

Buddhist texts begin from 5th-6th century B.C and continue till 11th-12th century A.D, providing vast information about a large time period.

They provide information about:

i) Political life :

⇒ Dipavamsa and Mahavastu: Texts compiled by Sri Lankan monks, provide chronology of Kings in Indian subcontinent, also mention Ashoka.

Remarks

- ii) Writing of Chinese ambassadors such as Fa-Hien and Huang Tsang provide glimpse of diplomatic relations between India-China.
- iii) Anguttarikaya mentions a list of 16 mahayanapadas in 6th c. B.C.

2) Economic life:

- i) Milindapanha written by Nagayana indicates economic activities undertaken during Indo-Greco reign (2nd c. B.C.)

3) Social life:

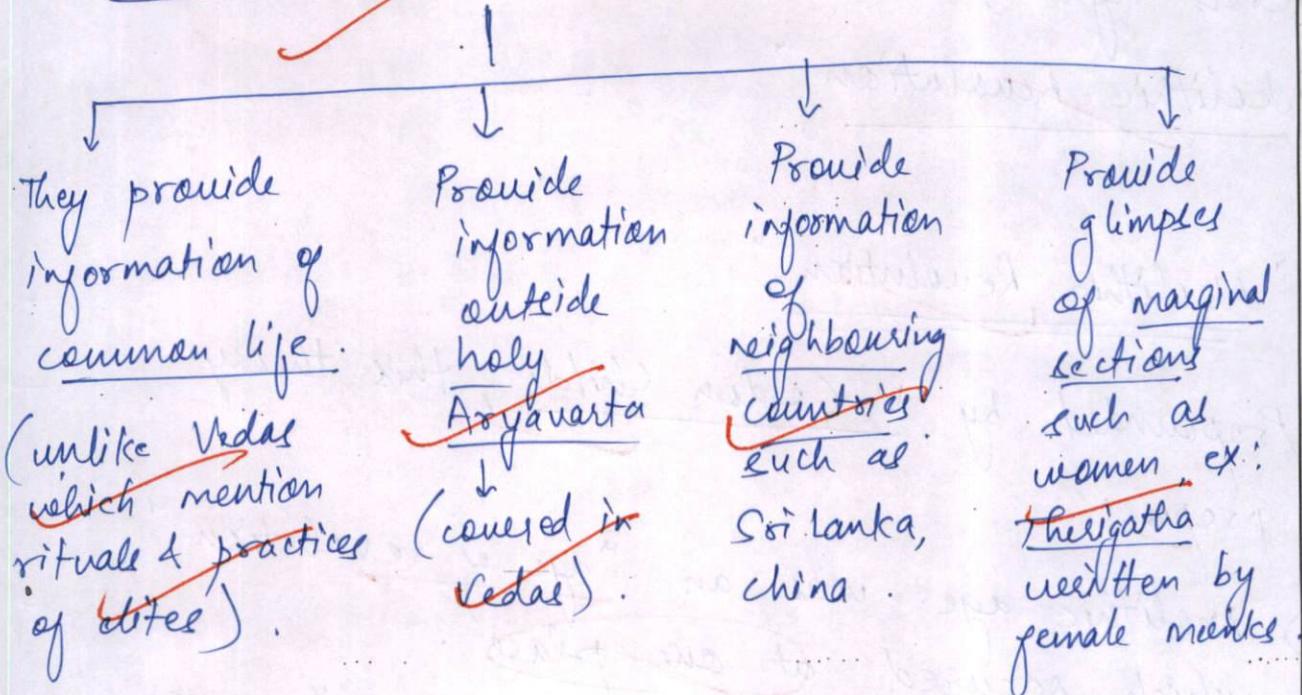
- i) Therigatha and Theragatha: written by Buddhist monks provide insight into social life of period.
- ii) Jataka stories: stories of rebirth of Buddha provide glimpses of common life through stories of villagers.

4) Religious life:

- i) Buddhist canonical texts: Tripitakas provide insights into Buddha's discourses, his beliefs and the religious practices of the period.

Remarks

Buddhist texts provide an "alternative perspective" when compared to Brahmanical texts (such as 4 Vedas, Aranyakas, Puranas etc.) because:



12 Thus, Buddhist texts seem better than Brahmanical texts on these grounds, however they also face multiple shortcomings such as:

→ Lack of information before 6th c. B.C

~~Cover all Relics suggest after these texts alongside~~ Filled with exaggerations (For ex: Jataka stories suggest Buddha had thousands of rebirths).

Thus, it is essential to use archaeological evidence for a comprehensive view.

~~good context and presentation~~

Remarks

(ii) "Neolithic transition" has been a matter of debate among historians. Many consider it to be a "lateral change" i.e. it spread simultaneously across regions, while others believe in theory of "Neolithic Revolution"

* "Neolithic Revolution"

Propounded by V. Gordon Childe, this theory proposed:

- i) Neolithic age was an "age of revolution", which occurred at one place.
- ii) Thereafter, this revolution "diffused" across regions.
- iii) Gradually, other regions transformed from mesolithic to neolithic, thus suggesting "vertical change".

* "Lateral change"

Later Archaeological evidences indicate a

different story:

- i) Neolithic change did not occur at a revolution at one site.
- ii) Instead, multiple sites evolved simultaneously from mesolithic to neolithic, thus indicating lateral change.
- iii) Evidence: Multiple neolithic cultures found all over India, at roughly same time period, unrelated to each other; For ex:
 - North-west: Mehrgarh (evidence of agriculture)
 - Belan valley: Koldihwa (evidence of rice cultivation)
 - North: Buzrah, Guptroal: (Bone tools, pit burials)
 - North east: Chirand: (Bone tools)

Thus, it seems that archaeological evidence ~~of~~ rejects the diffusionist theory. However, more excavations and interpretations are required to come at a conclusive end.

Nearly settled the demand of good facts & articulate.

Remarks

c) Harappan civilisation is known as age of first urbanization in India, ranging from a period of 3000 B.C - 1300 B.C. It is a paradox of uniformity and differences, as seen below:

★ INDICATIONS OF UNIFORMITY:

i) Urban planning:

- Grid based city planning found in many cities.
- 2-tier division of almost all cities.
- Fortified cities.
- Presence of well covered drainage, house drains connected with street drains.

ii) Presence of seals:

- Steatite made seals found from all almost all trading centres ex: Mohenjodaro.
- Religious seals used as amulets found in many cities.

iii) Presence of religious figures:

- Terracotta figurines of mother goddess at multiple locations, indicating worship of fertility cult.

Remarks

- Images of bull, peepal etc in multiple locations, indication of nature's worship.

iv) Uniform agriculture:

- Use of water harvesting at multiple places (ex: Dams equipped with soak pits)
- Charred foodgrains from Rakhigarhi, granaries at Harappa, ploughed fields at Kalibangan etc indicate widespread agriculture.

v) Uniform burial practices:

- Most graves found with buried ornaments, indicating belief in afterlife.
- vi) Presence of Black & red ware at multiple locations i.e. clayborn pottery.

★ INDICATIONS OF DIFFERENCES:

- i) Not all cities were divided equally (For ex: Dholavira has 3-tier division)
- ii) Not all cities had fort (ex: Chahdara)
- iii) Grid planned cities largely limited to Harappa - Mohenjodaro

Remarks

- iv) Unequal sized settlements (ex: Harappa - Mehendorao are massive, later settlements in Gujarat are smaller)
- v) No uniform religion (absence of any uniform temple, presence of multiple cults in different regions)
- vi) Later ~~urban~~ Harappan settlements are essentially rural (when compared to mature urban phase)
- vii) Lack of any central authority or ~~king leading~~ to different administrations in different regions (ex: Archaeological evidence provides no indication of a king)

Thus, it is fair to conclude that Harappan civilization is shrouded in mystery and historical interpretations have provided two contrasting images of the period. The deciphering of Harappan script could provide the key to understanding this age in a better manner.

(Here you should mention earlier historians focus was on Simplicity/ uniformity)

Remarks

So what changes in the context of change in historiography

change in approach

Recent approach - also focus on differences

3. (a) How far you agree that instead of Aryan migration, megalithic culture built the foundation of South Indian society. (10 Marks)
- (b) Increasing complexities in later vedic society explains the Indo Aryan culture. Elaborate with examples. (20 Marks)
- (c) Economic growth, urbanization and State formation from c. 7th century to 3rd century BCE are deeply interconnected. Examine. (20 Marks)

The South Indian society evolved in a distinct manner when compared to North India, due to geographical barriers such as hinduys, and massive distance.

The foundation has thus, been a source of debate; while many suggest role of Aryan migration, others indicate importance of Megalithic culture.

Nicely
elaborated the
content

* Impact of Aryan migration:

- Introduced class divisions in South Indian society (ex: Sangam texts mention class based division).
- Sanskritization of South Indian society.
- Introduced rituals and Vedic gods in South India (ex: Murugan worship, also known as Kartikeya in North India).

Remarks

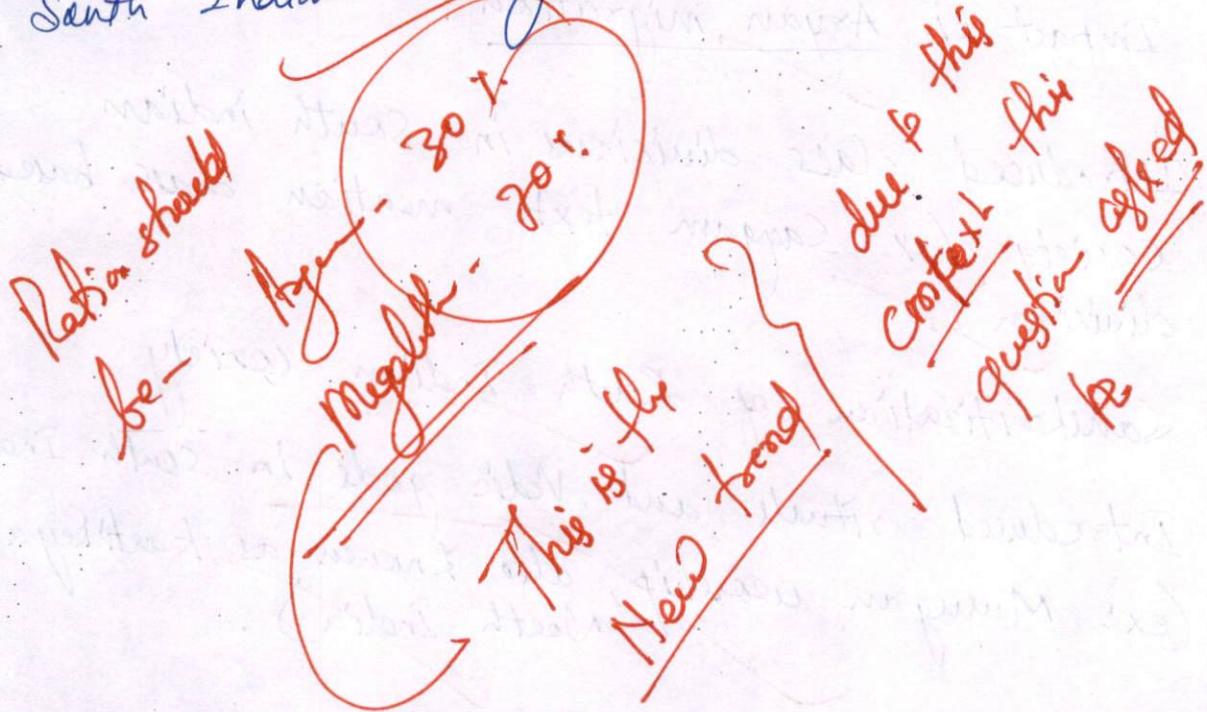
* Impact of megalithic culture:

- war based society evolved from the hunting societies of megalithic cultures (ex: Sangam texts mention that warriors turn into stone after dying, indicating linkages with megalithic burial).
- lack of untouchability, improved position of women due to inspiration from egalitarian megalithic culture.

Add more facts

Thus, it can be concluded

that both Aryan migration & megalithic culture crucially shaped the Sangam age of South Indian society.



b) Later Vedic period refers to period between 1000 B.C and 600 B.C and is known as the age of evolution from a primitive tribal early Vedic society to a complex janapada based society.

This transformation can be illustrated through examples from sources such as: Atharvaveda, Yajurveda, Samaveda, Aranyakas, Brahmanas, Upanishads etc.

* FEATURES OF LATER VEDIC SOCIETY :

i) Evolution of rigid Varna System :

Purusha Suktta hymn of 10th mandala in RigVeda indicates the presence of 4 Varnas. While these Varnas were largely occupation based earlier, they now had evolved into complex birth based divisions.

ii) Increasing social rigidity:

Birth based varnas had specific duties according

Remarks

to Vedas, thus indicating lack of social mobility and fixed responsibilities.

iii) Increasing ritual importance:

Yajurveda mentions specific rituals for households as well as kings, such as: Ashvamedha, Rajasuya, Vajapeya. This indicated presence of elaborate rituals & their complexity.

iv) Decreasing status of women:

While earlier evidences indicate compulsory presence of women in rituals with their husbands, Yajurveda allows rituals without wives. In fact, they were also not allowed to participate in Sabha and Samiti.

v) Increasing centralisation:

Rajan of early vedic age was a tribal leader according to Rig Veda. Later he transformed into a King with elaborate duties & rituals.

vi) elaborate bureaucracy:

Later Vedas suggest presence of 16 officials

Remarks

such as Brahma, Rishi, etc.

vii) Elaborate taxation:

Bali now became compulsory, along with new taxes such as Khaga & Bhega.

good

conceptual
clarify

Thus, the later Vedic age

provides a complex society based on social rigidities and hierarchies, perfectly explaining the Indo Aryan culture of later period. These societies then transformed into the Mahajanaśāla

10/1

of the later period, paving the way for the 2nd Urbanisation

New
linkage
ability

Explain
properly

Indo-Aryan

cult

with

then connect with
Caste

c) The era of Mahajanapadas begins from the Janapadas of 7th-6th century B.C., and ends with the mighty Mauryan empire of the 4th-3rd century.

This era was marked by three distinct phenomena, which were intricately connected:

i) Economic growth:

i) Age of Agricultural surplus:

- Use of animal power to plough fields increased productivity.
- Use of iron axes allowed clearing dense forest leading to agricultural expansion.
- Use of iron plough improved productivity.

ii) Rise of trade and commerce:

- Increasing population led to increase in demand for goods.

Remarks

- Increasing agri-productivity led to growth in supply.
- Monetisation of economy (punch marked coins) transformed trade.

iii) Rise of heterodox sects:

- Buddhism, Jainism emphasized upon peace, leading to stable conditions for trade.
- Ban on sacrifices increased animal productivity.
- They promoted money lending and public eating.

This economic growth paved the way of rise of towns. These towns were important trade centers, and this brought the 2nd age of urbanization.

2) Urbanization:

- i) Rise of new towns such as Kaushambi, Shravasti, Vaishali, Rajgir.
- ii) Towns prospered due to presence of agri-surplus.
- iii) Towns gradually became centre of widespread arts and crafts.

Remarks

iv) These craftpersons later formed guilds, further bolstering maintenance of towns.

These towns gradually transformed into seats of political power, and paved the way for state formation.

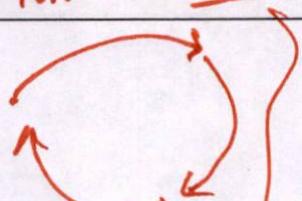
3) State formation:

- i) Rise of 16 mahajanapadas ex: Magadha
- ii) Towns became political capitals (such as: Rajgir; Magadha)
- iii) Economic activity provided resources to maintain a standing army and elaborate bureaucracy
- iv) It also allowed elaborate taxation, thus transforming janapadas into full fledged states.

~~Well tried~~

Thus, it can be concluded that all these phenomena supported each other to transform tribal societies of north India into well functioning states, later paving the way for the pan-Indian Mauryan empire.

Remarks



② elite fled solo
of other factors in
formation of state

4. (a) Kautilya's Arthashastra emphasises on role of dharma on different aspects of state. Discuss. (15 Marks)
- (b) From any angle the post Mauryan period cannot be called as 'dark age'. Evaluate. (20 Marks)
- (c) Do you agree that administrative system under the Guptas went through a remarkable shift? (15 Marks)

Kautilya was the mastermind of Mauryan empire. His "Arthashastra" sheds light on his views on an "idealistic state" ruled by "dharma".

Dharma can be referred to as a code of conduct which elaborates the duties of the King and his kingdom. To role on different aspects of state:

i) POLITICAL:

i) Kautilya mentions the idea of a "paternal state".

ii) Here, he indicates that King is the father of the kingdom, and it is his duty to protect his children i.e. kingdom.

Remarks

iii) He also emphasizes on a "welfare state"; where learned & religious men are rewarded through ~~donations~~, while peasants are benefitted through state's charity.

2) ECONOMIC:

- i) Kautilya believed in "strong central control" over economic activities
- ii) Accordingly, he mentions in Arthashastra that activities such as sale of liquor was monopoly of state.
- iii) He also suggests an elaborate system of taxation to sustain the welfare state.

3) SOCIAL:

- i) Kautilya believed in a patrilineal, male dominated family.
- ii) He suggests that Dharma is to obey elder and father under all conditions.
- iii) Kautilya indicates emphasis on peaceful co-existence of different sects i.e. secularism for

Remarks

stability

4) ADMINISTRATION:

i) Kautilya mentions an elaborate system of bureaucracy to administer Pataliputra.

ii) He also mentions an elaborate system of spies to ensure enforcement of Dharma & protection of king.

Thus, it can be concluded

that Kautilya's Dharma impacted multiple aspects of state. His impact is also visible in Ashoka's state which led to a stable and peaceful empire.

your ability +
conclude is good

(futuristic)

+
carry

it is a good

Methods to conclude

the answer of history

as a study of Space & Time

Remarks

b) Post Mauryan age has been called as "Dark Age" by colonial historians such as H.A. Wilson and John Marshall. Ranging from 3rd c. B.C to 2nd c. A.D, they portray it as an dark "age of no development".

* Features of DARK AGE THEORY:

- i) The period was marked with political fragmentation (no central authority).
 - ii) Frequent invasions and warfare.
 - iii) Lack of art and architectural marvels.
 - iv) Decline in economy, reduced trade contacts.
 - v) Lack of social growth, presence of evils such as untouchability.
 - vi) Absence of developments in science and Technology.
 - vii) Ruralization of urban centres.
- Henceless, later archaeological evidences and interpretations

Remarks

by Nationalist Historians presents a polar opposite view. They suggest that this period was an age of development due to:

* FEATURES OF POST MAURYAN PERIOD :

- i) Presence of multiple regional powers.
(ex: Kushan had a massive Indian-Central Asian Empire ranging from Kandahar to Mathura)
- ii) Rise of multiple urban political centres.
(ex: Amaravati, Kanniyakumari, Nagarjunakonda)
- iii) Art and Architecture Growth:
Presence of Gandhara, Mathura, Amaravati schools made glorious Buddha sculptures, beautiful stupas and elaborate viharas.
- iv) Largest no. of coins found
(ex: Kushans issued highly pure coins, Satavahanas issued lead, tin coins)
- v) Rise in trade (ex: Pliny mentions drain of roman wealth to India)

Nicely Substantiated with facts

- vi) Advancements in medical sciences
(ex: Sushruta Samhita).
- vii) Rise of new caste, improvement in
status of shudras (referred to as agriculturist
in contemporary texts).

~~Very good
answer
carry on~~

12

Thus, it can be concluded
that "Dark Age" concept was a propaganda
to justify British rule, which was rightly
debunked through modern archaeological
evidences, portraying a developed post-
Mauryan Age.

c)

Gupta age is known as the "Golden Age of
Ancient India" & which reigned from 4th c. A.D. to 7th c. A.D. It is a age of
"continuity & change" in administrative trends.

Remarks

★ ~~CONTINUITY~~ :

Nic approach

- i) Centralised rule : King remained sole monarch.
- ii) Adoption of high sounding titles such as Mahrajadhiraja (similar to Devanampriya by Ashoka).
- iii) Elaborate bureaucracy continued : multiple officials such as Sangrithi (also present during Mauryan).
- iv) Elaborate territorial division : Provinces called Bhakti, controlled by Upasikas.
- v) Elaborate taxation of state.
- vi) State controlled territory called Sita (also present in Mauryan age).

★ CHANGE :

- i) Proto feudal state : Elements of feudalism visible. Land grants given to Brahmanical emerged as autonomous territories.
- ii) Use of land to pay soldiers, officials.

Remarks

- iii) Increased powers of territorial rulers.
- iv) Lesser number of bureaucrats when compared to Mauryans.
- v) Expansion of areas under indirect control (due to Samudragupta's massive territorial expansion).
- vi) Reduced centralisation when compared to Mauryans.

Thus, it can be seen that though some elements continued, many new administrative trends emerged leading to arrival of feudal age in Early Medieval India.

*You have nice understanding
of 8 History*

Plaintain this quality

⑧

Remarks

5. (a) Discuss about the cultural expansion and proliferation between 6th to 8th Century in South India. (20 Marks)
- (b) "It was not fragmentation but integration". In the light of the statement discuss early medieval polity. (15 Marks)
- (c) Give a brief account on Pala ruler's cultural contribution. (15 Marks)

6th to 8th century marks the rise of a new South Indian polities which included the Cheras, Cholas, Pandya and Chalukyas. Their consolidation led to cultural expansion & proliferation during the period.

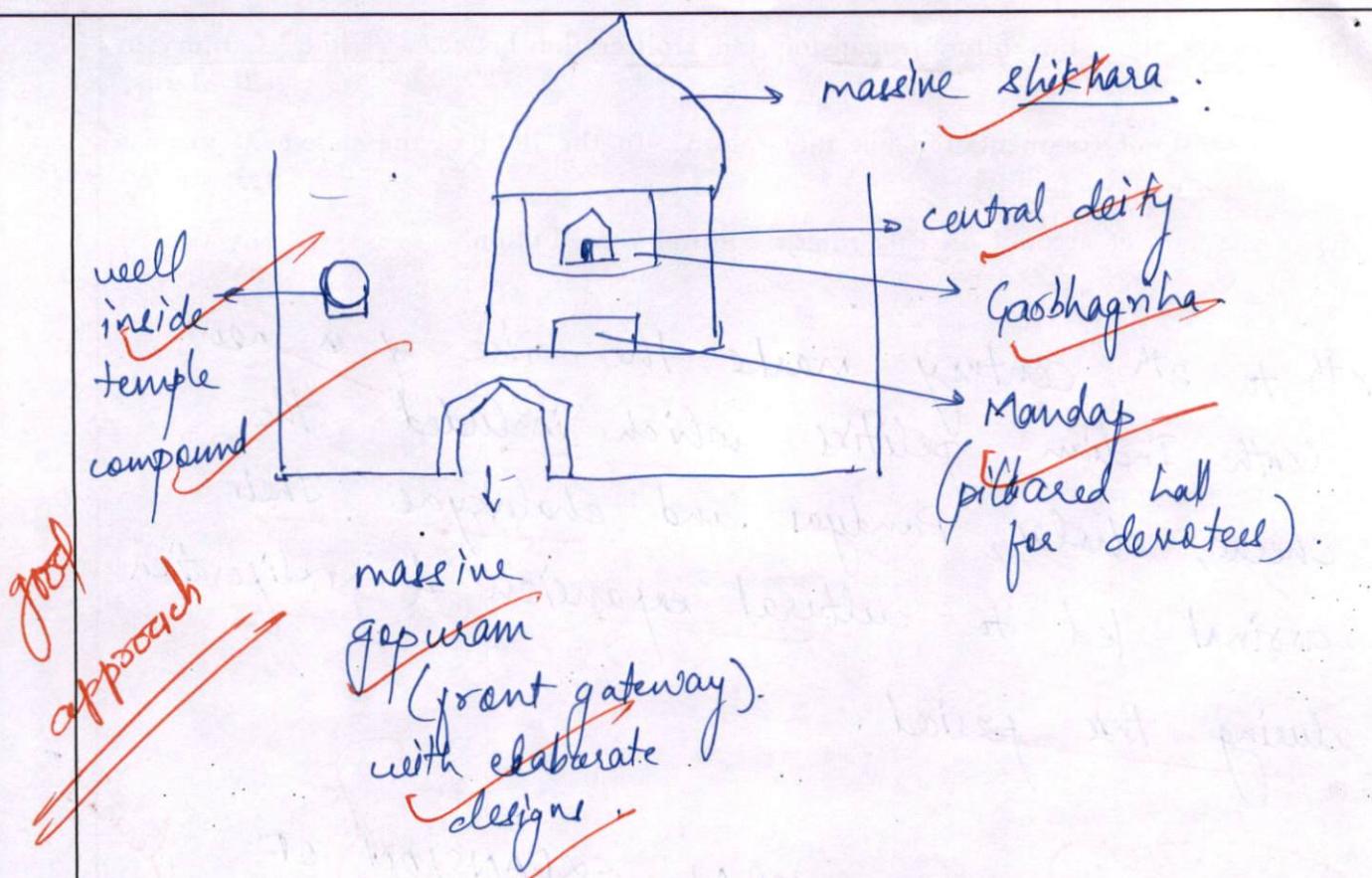
* FEATURES OF CULTURAL EXPANSION OF 6th- 8th century :

→ Rise of "Dravida" Architecture :

Dravida style of temple architecture emerged in South India, which came to its peak during the Pallava reign. Its features were :

Nice design
about the
decor and
Q:

Remarks



ii) Emergence of "Chalukyan architecture"

- ↳ A hybrid of Nagara-Dravida temple styles,
- If had a star-shaped foundation,
- use of sandstone with intricate carvings.

ex: Aihole temple complex

iii) Rise of newer religious phenomena:

- such as Bhagvatism, Vaishnavism,
- sun-god worship, Buddhism.

Remarks

iv) Rise of class based stratification.

(Inspired from North - India)

II D

good

- Content
Context
and clarity of Presentation

Remarks

b) Early Medieval polity has been a topic of debate among historians, and multiple models have been proposed to explain it:

i) [DARK AGES MODEL]:

- Largely proposed by colonial historians such as H. Wilson.
- suggests early medieval polity was "fragmented" Gupta age.
- after the decline of centralised
- Provides evidences such as:
 - Decline of economy (low trade, agri. productivity)
 - Lack of political unification
 - Feudal → due to emphasis on land as a means of production & prevalent rural economy.
 - (similar to European feudalism)
- Concludes that early medieval age was a feudal, dark age with widespread ruralisation and no advancement in the field of

Remarks

art & culture, science & technology, economy.

This was countered by the

i) INTEGRATIVE MODEL:

- Led by historians such as Harbans Mukhia, this model suggests that early medieval period was marked by integration of fragmented polities.
- It suggests that centralized Gupta empire's decline was followed by gradual integration of fragmented polities, which resulted in emergence of multiple regional powers. ex: Gahadwals, Rashtrakutas, Palas, Gurjara Pratiharas etc.
- Further; it suggests that this period was not a dark age & had evidences of growth, ex: Hinkela coins, coins by Madanga. → Growth of architecture ex: Khajurao temples. → Rise of political centres such as Kannanji.

Remarks

Thus, it can be concluded that
Medieval polity was an age of integration
which shaped the early medieval culture
of India.

(8)

(good)

objectivity
Abstraction
and Conceptual clarity

Remarks

c) Pala rulers reigned in Bengal region during the early medieval age. They are largely remembered for their glorious cultural contributions such as:

→ establishment of multiple educational universities:

They established state of art education centres such as:

- Nalanda university in Bihar by Dharmapala.
- Odantapuri university (specialized in Buddhist teachings).

→ establishment of multiple viharas:

They contributed significantly to architecture.

For ex: Jagaddal vihara for residence of

Buddhist monks.

Remarks

iii) Patronage to Buddhism:

Pala rulers played a crucial role in ~~exp popularisation~~ of Buddhism. They donated lavishly to Buddhist monasteries and also sent multiple ambassadors to South East Asia.

iv) Contribution to Maritime culture & trade:

~~Well tried~~ They were engrossed in maritime trade with S.E. Asia, leading to exchange of cultural values and leave important archaeological evidence of trade.

The ruler
of P. &
faced so odd
some fact +
Substantiate

Overall

Plastics you qualify/ability

till final Selection

All the best

Remarks

Map-Test: 1

INDIA — POLITICAL

